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The American Friend

Old Series
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New Series
Vol. XXXIII No. 19

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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For September 30—The Israelites in a Foreign Land

(Genesis 47:1-12)

MINORITY GROUPS IN STRANGE LANDS

In this lesson we conclude the quarter's study of the book of Genesis with the short account of the coming of Joseph's father, Jacob, and all his sons, their wives, and children to reside in Egypt. The meeting of Jacob and his long-lost son, Joseph, must have been a very touching incident. If Joseph were ashamed of his poor, unsophisticated relatives, it is not reflected in his attitude as he presents his father at court. Even though shepherds were despised by the Egyptians, Joseph was not daunted by the fact that his people must be presented to the king as nomads and shepherds. Jacob rose to the occasion and in much dignity blessed the King of Egypt.

One of the problems to be faced was the matter of a suitable location for these people with their herds. The Egyptians lived in the rich valley of the Nile river. This valley was very fertile and overflowed periodically, which made it suitable for agriculture but very poor for pasture. To the east was the highland of Goshen which was ideal pasture land, so it was here that Joseph settled his people.

It is impossible to discover all the reasons back of this decision. Some writers believe that the question of pasture for the flocks and herds was the determining factor, while others believe that Joseph was anxious to keep his people separated from the Egyptians lest they become absorbed by an older civilization. There are still other scholars who believe that it was a simple case of segregating an undesirable minority group.

How to deal with minority groups is one of the most pressing problems confronting all nations today. The methods being used vary from toleration to extermination. Since Friends have always been a minority group and have known the hand of the oppressor, we should be very much interested in the trends in the world on this question.

SELF-IMPOSED SEGREGATION

There are many religious groups that feel they are called upon to live apart from other peoples and thereby keep themselves "unspotted from the world." The pressure of society from without has broken up most of these groups. The identity of a few still obtain such as the Mennonites, Amish, Doukhabors, Mormons, House of David, and some Quakers, even though serious inroads have been made in their colony life. Such minority groups are considered desirable citizens except in time of war.

FORCED SEGREGATION

The major social problem today comes from imposed segregation. It is probable that America is facing one of the major tests of her democratic life in the question of race discrimination. Out of every ten Americans one is a Negro. The Jim Crow practices in both North and South may prove to be far more deterimental in the end to the whites than to the Negro. We are very familiar with the years of slavery of the Hebrews in Egypt and their great deliverance, but we seldom think of the rapid decline of the Egyptian nation at the same time. We shall do well to remember the axiom, "While one man is a slave I am not free."

Questions:

What contributions do minority groups make toward the growth of society?

Do the cultures of all groups have something to contribute?

What are some of the more subtle forms of segregation?

P. M. T.

For October 7—Love for God and Love for Man

(Luke 10:25-37)

REDEMPTION THROUGH LOVE

The lessons for this quarter deal with the theme, "The Christian and His Relationship." The purpose of this series is to examine the meaning of Christian faith as it applies to various areas of life. These lessons should be of special interest to Friends who have thought of Christianity as expressing itself in a Christlike way of life. The first lesson deals with general attitudes toward both God and man, while the succeeding lessons will deal with the application of Christian love to specific areas of life.

LOVE FOR GOD

The inadequacy of creeds, dogmas, and laws to make men be what they ought to be can be seen in this lesson. It is not enough to say to a man, "Love God with your whole being." Man may recognize that this is what he ought to do, but sometimes stands helpless to meet the requirement. A man may do all manner of good works, he may deny himself and afflict his body, and yet remain a Pharisee far from the kingdom of heaven. If man is able to love his fellow men as he should, only when he loves God supremely, then the redemption of society in all its human relationships is to be found in man's love for God.

HOW ACCOMPLISHED?

Life more than theory teaches us that the soul is forever searching for its affinity—God. Even though for a time the soul seems to be detached from God as a heavenly body from the sun, it continues to retain the ability to respond to the drawing power that ever seeks to reestablish a union of the two. The power to respond, however, always remains man's prerogative. To open the heart's door and by prayer ask the heavenly guest to enter as an abiding presence is the beginning of a transformed life. Isaac Pennington says of such praying: "By prayer, I do not mean any bodily exercise of the outward man; but the going forth of the spirit of Life toward the Fountain of Life, for fullness and satisfaction."

KNOWING GOD THROUGH JESUS

John saw how the word became flesh and they beheld the glory of God through that revelation. It is seldom that any person exposed to the knowledge of God's love as revealed in Jesus can help but be greatly moved. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Here then is God's answer to man's need. Not that we first loved God, but that he first loved us and gave his son as a daysman and a revealer of his nature.

Rufus Jones in his book, *The Double Search*, says, "Here we discover it is the main miracle of the Gospel—that the original movement to bridge the chasm comes from the Divine side. What man hoped to do but could not with his bleating lamb and timid dove, God himself has done. He has reached across the chasm, taking on himself the sacrifice and cost to show the sinner that the only obstruction to peace and reconciliation is in the sinner himself."

It is not strange that Paul went into Cornith determined to know nothing but Jesus Christ and him crucified, for it was upon this demonstration of God's love that Paul rested his whole gospel.

Questions:

What good is derived from creeds, dogmas, and laws?

Does your experience support the doctrine of total depravity?

Is the knowledge of Jesus essential to loving God?

P. M. T.

THE AMERICAN FRIEND

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EDITORIALS

Poetry and the Kingdom

THE essence of Christianity is the sense that humility does not predicate poverty of spirit, but riches of spirit. The proud, the arrogant, the insolent of this world, are arid and dead—or dying: their hard surface is a sign either that they are aging like stiff trees, or that they have taken a wrong turning—the road of devolution,—and are walking backward from man toward the mineral or the ice. The humble are full of the innocence of Eden, of the plasticity of youth, like the new willows or the young man's bones. They are soft and therefore strong; they are not static, therefore they stand; they have the wisdom to wish to become wise. They know that before the wonder of earth and the infinity of God, they are nothing; therefore they know that they can become everything.

Natural Habitat

This is the climate of the spirit that poetry inhabits. Poetry can live only in the climate of innocence, of wonder, of miracle, of the awe that moves mountains; of the undying fear of God that is the eternal joy of God; of a sense that it is a stranger miracle that we can walk three score and ten years upon the earth (before we lose faith and sink beneath its film) than that Jesus could walk upon the water; that the resurrection of Lazarus from the dead is no more incredible than that any man can waken from the private worlds of sleep at the reveille of the sun. Poetry is the renaissance of wonder.

Long ago William Blake, greatest of English poets after Shakespeare, told us the way. It is the Augury of Innocence.

> To see a world in a grain of sand
> And a heaven in a wild-flower;
> Hold infinity in the palm of your hand
> And Eternity in an hour.

But we? God has set Eternity in our hearts, but we have sought out many tricks and cerebralities. Our brains are noisily busy drowning out reality, like a hundred saxaphones blaring out inanities till the song of the hermit thrush or the cadenza of the Stradivarius is lost. We are full of unwise-cracks; of smartness and Mazda lights; of arrogant incredulities that are pitifully credulous; of pride and intellectual insolence. Our poetry is too often the blatant ballyhoo of intellectual barkers before the circus tent of cleverness.

Eyes that See Not

Meanwhile the Apocalypse and Eden of dawn and sunset go unnoticed. The very light by which we see all things is unseen; the sun is taken as an "old story," a casual cliché: we ignore him, as we ignore God; and if we could really see and reach the sun, we might seek to crucify him too.

Is it any wonder that this earth of ours—so rich in wonder and beauty and mystery and poignance—is an unknown star? Earth is too near to see, too close to reach: and death's wild reveille is not so much necessary to waken us to the eternal world, as it is needed at last to waken us to this temporal world!

But from that forbidden tree whose mortal taste brings woe, there is repentence and return, through poetry; and at its end lies Eden.

E. M. R.

World Communion Sunday

FOR the sixth year, the Department of Evangelism of the Federal Council of the Churches of Christ in America is promoting the observance of World-wide Communion Sunday. The date this year is October 7.

A few lines from the literature being circulated by the Council sets forth the purpose of the observance:

"In this time of continued tension and conflict there is a greater need than ever before for Christians everywhere to make much of this significant day. A coming together about the Lord's Table on the same day will be an expression of unity which all Christians have in Christ."

Even though the Five Years Meeting of Friends is a participating member of the Federal Council and believes thoroughly in the objectives of this special effort, we find ourselves all but strangers to the methods by which the objectives are to be realized.

For those who are accustomed to the use of the elements as symbols of an inner work of grace, we have the most profound respect but, since in our experience we do not find that unity in Christ is contingent upon any outward form or ceremony, there will be a strong tendency on the part of Friends to take a negative attitude toward the observance of this day.

A GREAT OPPORTUNITY

We see in this occasion a fine opportunity for Friends everywhere not only to strengthen their own fellowship but also to join hands with men of all color and faith who seek the fulfilment of our Lord's desire when he prayed: "That they all may be one."

A new day would dawn for the Society of Friends if, on the seventh of October, our own membership could be brought together in the power of that Spirit by which we are all made one in Christ.

As we face the coming sessions of the Five Years Meeting with great expectance, there is the haunting consciousness that we have not achieved among ourselves that unity and fellowship for which Friends of fifty years ago had hoped, prayed, and worked, when they launched the organization.

It will be a great misfortune for us if, at the time we are expected to take our place in the community of churches and make some contribution to the spiritual foundations of a new world order, we are found wasting our energies quibbling over intellectual differences. May it not be said that they made us the keeper of vineyards, but our own vineyard we have not kept.

P. M. T.

The Keepers of the Faith

By Rufus M. Jones

MY primary aim in accepting the leadership of the American Friends Service Committee in 1917 was to provide a way of creative service in fields of love and good will for our Quaker youth. I felt then, as I have always felt, that nothing can be more important, in this world of war and the ruthless destruction of human life, than the preservation of a remnant of dedicated persons who are determined at all cost to carry on the holy experiment of maintaining Christ's program of the Kingdom for which He lived and died.

I was concerned then, as I always have been, to take up the burden of the world's suffering, especially to make a real life possible for children who are always the victims of war. But I never for a moment, then or at any time since, thought of service, good works however good, as a substitute for the primary business of religion, which is the purification of the human heart and its preparation for harmonious and joyous fellowship with God. But one of the first fruits of this adjustment with God is the birth of spontaneous love—a dedication to human need. St. James was in the right spiritual order when he wrote: "What doth it profit if a man say he hath faith but have not works? Can that (empty-handed) faith save him? If a brother or sister (or child) be naked and in lack of daily food, and one of you say unto them, 'Go in peace, be ye warmed and filled,' and yet ye give them not the things needful for the body; what doth it profit?" No, Christianity is not just a way of saving the soul for a heaven of peace and joy after death has sundered soul and body; it is a way of life here and now, which brings the reign of God into active operation in the inward and outward spheres of complete life. A person is to become to the eternal God what a man's hand is to the man—an organ of service.

But I want to come back to my central aim in this article. I have all the time wanted to see a Society of Friends with deepseated convictions, composed of persons who, however much they loved their country, could not accept the methods of war, and who through thick and thin, would remain pledged to a way of life which finally, if extended, would eliminate the seeds of war and bring new and higher forces into operation in the fabric of society. The American Friends Service Committee was born as a positive contribution to that experiment. In the main it has been faithful to it.

We succeeded in 1917 in getting all but one of our hundred men at Haverford, in training for service in France, free of the draft. A little later we succeeded in getting a provision made in Washington for the men in France, who were subsequently drafted, to stay at their peaceful tasks of construction.

The Service Committee had considerable influence in getting an Act of Congress passed granting the privilege for drafted men to be furloughed for civilian occupations and pursuits. To carry out this provision of Congress, President Wilson was inducted to appoint, through the War Department, a Commission of three civilian judges to pass on the conscientious fidelity of the men in the camps and to recommend the furloughs. The Quaker C. O.'s were furloughed, through Provost Marshall General Crowder's Office, directly to the Service Committee for constructive work in France. We had to watch the operation of this furloughing plan very carefully, for General Crowder was so busy building an Army that he did not want to be bothered with a little band of C. O.'s who were not to help win the war. On one occasion he allowed me to sort his mail which had piled up for two weeks, and in it I found a large list of furloughed men.

There can be no question that in those early years of the history of the Service Committee it was dedicated to the cause of peace, and one of its major interests was to open the door to foreign service for the youth who were the keeper of the Quaker faith in ways of peace and love.

In the year 1926 the Service Committee organized a "Peace Section" of the Committee to promote the cause of peace throughout the world. This Section has been very fertile in inaugurating original and novel methods of propagating its central aims. It proceeded at once to form Peace Caravans of youth to go through different sections of the country organizing local Peace Bands of youth, speaking in churches, Y.M.C.A.'s and Service Clubs. These caravaners became themselves dedicated peace advocates, and they must have deeply influenced the regions they visited. Then came the International Institutes across the country, usually ten or twelve in number during a summer. Some of the best speakers to be had in the world have been secured for these Institutes and large numbers have attended them, and the enthusiasm has been notable. International Work Camps in Mexico have brought together bands of youth of the two countries in cooperative constructive labor and in most happy fellowship. Traveling secre-

taries have visited every section of the Society of Friends in America interpreting the ideals of peace and helping to make the Peace Commitees of the Yearly Meetings and of the subordinate Meetings more efficient and effective.

Meantime the Social-Industrial Section of the Service Committee has now for more than ten years maintained Work Camps in centers of conflicts or of economic depression across the country. Usually there have been about ten of these camps with about thirty workers in a camp under a wise expert director. They have not been primarily peace exponents, but as a matter of fact they have in practice and in action been demonstrating a constructive, unifying way of life. They have drawn hostile factions together. They have smoothed stormy social waters, and they have helped to build more united communities.

One wonders why with all these efforts through twenty-eight years the Society of Friends in all sections of America has made such a poor showing in its fundamental testimony to maintain even at the cost of life and goods, a way of life that denies war and all its ways. The great experiment—the holy experiment—of carrying on in the midst of a world that organizes armies to destroy other armies, and incidentally to wipe out cities and exterminate unnumbered hosts of innocent families, of carrying on, I say, an experiment of creative love has to a large extent failed. We can no longer claim with truth to be a people dedicated through good report and through evil report to be absolutely and unswervingly keepers of the faith.

There has been, however, and this is unforgetable, a small band of keepers of the faith. They have been badly dealt with by the Government. They have had hard, dull days—even years—of unpaid labor. They have saved land from erosion; they have cleared forests; and planted new ones; fought forest fires; built parks; they have been guinea-pigs for almost all known diseases; they have formed starvation units—a deadful experience; they have demonstrated that life can be maintained on salt water in place of fresh; they have manned hospitals for the sane and for the insane; they have lovingly guided the feeble-minded; and they have been patient with the care of cows and sheep and hens. Some of them have gone the whole way of refusal and taken as a result a period of prison life behind bars. They have been deprived of constructive service abroad in areas of danger where they desired to go. All of them have suffered and endured.

But there has been here a fine remnant of keepers of the faith. We can hope that they will come back and infuse some of their faith into the Society to which they belong and which has in the main borne the burden of financing this experiment through the years.

But will the Society of Friends as a whole recover its pristine faith, and return to its God-given mission of maintaining in the world this holy experiment of carrying on, in peacetime and in wartime, a way of life that does not yield or break, however great the strain of the world's ancient way of "reeking tube and iron shard" — and atomic bomb? That is the question which only time can answer.

Haverford, Pa.

A Message from German Friends to Friends in America

Dear Friends:

The letter which you have sent to us through Alice Shaffer has deeply moved us. You and all Friends of the world may be sure, that there has been all through the war not one day in which our thoughts and prayers have not been united with yours in unchanged and unchangeable friendship, for: Friends know each other in what is eternal. The peace of God which is above all understanding is eternal and can not be broken, even not by the merciless sins of men, in which all of us share.

All these horrible years through, it has filled us with power and deepest joy, to know that all over the world there were men who were united with us in this peace of God, in spite of all the cruelties and hatred, which war again brought. To know and to be certain of this unchanged and unchangeable friendship is part of the most beautiful and most uplifting experiences men can have. It always has given us courage and hope, even during the hardest periods through which we had to pass. Always there has been before us the loving face of God. We have seen the tears in his eyes, and our prayer is, that the hearts of men might at last be opened to receive them. We know that all of us are guilty before God and therefore we should bow before him in humility and help to repair whatever war has destroyed, both physically and spiritually, in order to show mankind the only way which can lead out of the ruins which the war has left behind—now that war is really over. It is the way of following Christ.

With deepest gratitude we have received our never forgotten Friend, Alice Shaffer, as your ambassador of peace. We always have been absolutely sure that with the very first possibility one of you would come to show us your friendship and to learn of conditions here.

Our hearts are filled with sorrow about so many sufferings some Friends had to endure, and about the passing away of other Friends. To have to go on without them seems to us more than we can bear. But they have left us a holy deed by having shown us, while they were still amongst us, the way to God.

We turn our loving thoughts and prayers just now especially to our Japanese Friends.

More and more the door to you and to all Friends in the world will be opened; and so we hope that soon we shall see more Friends coming over. Alice Shaffer will tell you how great the emergency is here and how many people look upon the Quakers as their hope and ask, "When will the Quakers come?"

As the time is too short, I am sorry not to be able to thank the Friends who have sent us, through Alice Shaffer, messages of their brotherly love and friendship just now. So I ask you to tell them how deeply we appreciate their wishes and thoughts and how grateful we are to them.

We ask Alice Shaffer to bring over to all of you our friendship and love.

On behalf of the German Yearly Meeting

HANS ALBRECHT, *Clerk.*

THE MEEK SHALL INHERIT

Christian pacifism insists that the way of strong, unfailing love, as set forth in the Sermon on the Mount, is the only practical way. Non-pacifism, however, which for the present out-shouts pacifism, adheres to the use of the sword to put down weaker swords. This policy enthrones the mightiest sword or bomb as the highest power on earth, and of itself is powerless to take practical steps toward eliminating war and atrocities everywhere. Such elimination will come only through Love, as Christ demonstrated.

Love "endureth all things," for it provides its own positive motivation, health and strength. War, the blind religion of the bomb, is so degrading, so self-destructive, so despairing, that its servants grow weary and sick at heart. It is inevitable that the meek shall inherit the earth.

FRANCIS D. HOLE.

The Peace Testimony in the Life of British and American Friends

By Carl Heath

THE Book of Discipline of London Yearly Meeting, Part II, calls the Quaker peace testimony—"Our Historic Testimony." It goes on to quote the well-known saying of George Fox in 1651 that he "lived in virtue of that life and power that took away the occasion of all war; and was come into the covenant of peace which was before wars and strife were." It quotes next the famous declaration to Charles II, "We utterly deny all outward wars and strife and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world."

This testimony of London Yearly Meeting is repeated in one form or another in the Napoleonic Wars, in the Crimean War, in the South African, and in the World Wars I and II. The testimony is there on each occasion and for all to see. And what is true of London Yearly Meeting is true of Dublin, of the Philadelphias, and of the American Yearly Meeting at large. I see no reason to suppose that there is any weakening of the general testimony that all war is contrary to the mind and heart of Jesus Christ. We should all expect that now, and in the days to come, Friends will hold firmly to the substance of the declaration made in London thirty years ago when the first World War began:

"We are deeply convinced that the testimony for Peace, which we believe has been entrusted to us as a Society, is not an artificial appendage to our faith, which can be dropped without injuring the whole, but rather an organic outgrowth of our belief as Christians and as Friends, which cannot be abandoned without mutilating our whole message for the world."

Friends are, and will remain, where Calvin Coolidge's preacher was, as concerns sin,—"They're against it." I think it is a notable thing that at Oxford, in the World Conference on Church, Community, and the State, in July 1937, the non-Roman churches had got to very near the same place. In the message which it issued to the churches are the words:

"The universal Church, surveying the nations of the world, in every one of which it is now planted and rooted, must pronounce a condemnation of war unqualified and unrestricted. War can occur only as a fruit and manifestation of sin." (The churches survey their task. p. 59)

Indeed, in spite of this present world terror, it cannot be gainsaid that the old testimony of Friends is penetrating the mind of the whole Church. But in modern times there is an increasing recognition that to deny war as possible for the Christian, or to denounce it as sin, is not enough. London Yearly Meeting Epistle of 1915 speaks of searching "for a positive, vital, constructive message." If we are to consider the place and form of the peace testimony in the lives of contemporary Friends, and as contributing to the peace-making, we shall need, I suggest, to consider what has happened that has led in these days from a personal refusal to take part in outward wars to the added corporate and social search for a constructive message.

I am one of those who has been for long a student of the social and religious heretical movements, distinguishable from the civilizing world movement of the great ecclesiastical organization, commonly called the Church, in its march through history from the beginnings of Christianity; a line of study in which Rufus Jones has done so much. Now the heretical Christian groups were always seeking for a much more thorough and, indeed, total way of the Christian life. It is a common mistake to suppose that doctrinal heresy alone condemned them in the eyes of the powers of this world. They were all after what Rufus Jones has called—"a radically new type of society." Note that word *society*, that is, the social nature of the God-given life was holding, in their thought, as important a place as the personal. The Kingdom on Earth was no less a heavenly purpose than was the redeemed soul. It is not astonishing that in the sixteenth century Ferdinand of Austria should see quite plainly that their teaching led, as he wrote:

"to no other result than all sorts of revolts, insurrections and mutinies of the common man against the upper and hereditary class."

These attitudes of heretics and of rulers are manifest right through mediaeval history, and in all that belongs to the Waldensians, Poor Men of Lyons, Lollards, Anabaptists and others, and right up to the Reformation era.

QUAKERISM ORIGINALLY INDIVIDUALISTIC

I have always noted with interest the Quaker departure in the earlier stages from the integral pre-Reformation standpoint of the heretical groups. Quakerism from the first is so much more individualistic. Most of its thinking on social matters both spiritual and material is Reformation and post-Reformation, and has lost some of the mediaeval unities. The Reformation spirit belongs to one of those turning-points in history where the coming into a new spiritual freedom in which each man sensed his direct relationship to God, in a new and personal way, underlined the individual as of primary import and *so*, largely ruled out the old *social* of mediaevalism.

The Quakers in no sense escaped this and it allies them to modern life rather than to mediaeval. I have not time, nor is it my immediate subject to trace the relation of this over-emphasis on Christian individualism, more especially in its Calvinistic aspects, in the type of society it produced, and the change from a guild economy to an individualistic, industrial capitalism. That has been done by Max Weber, Tawney, Hnik, and other religious-economic thinkers. The point I want to reach is that from that emphatically individualistic outlook, Western life is again turning, and turning to a more integrated concept.

The ninetenth century at its close and very decidedly the 20th, led, and is leading into a new social concept of man, and to a truer understanding of the place of personalism in the Christian religion. Thus Nicolas Berdyaev, the Russian Orthodox writer in his *Fate of Man* states, "Only a form which unites personality and the communal principle, can satisfy Christianity," *(Fate of Man* p. 130) and Jacques Maritain insists that only a politic "at once personalist and communal" can bring the Kingdom of God.

The direct bearing of this on the place and form of the Quaker Testimony is obvious. That testimony cannot now be thought of as simply a moral consciousness in the individual, calling him to an individual testimony as to his relation to God and to war, and causing a determination of his moral will to stand apart from his fellows and outside their sin.

The peace testimony is to be seen in its corporate and social sense determining the trend of the whole of the new *social* order. Being at the heart of the *social* conscience it becomes a standard by which all political institutions and organizations are to be judged—positively and constructively. To take an immediate illustration. The projected world organization emerging from the Dumbarton Oaks Conference is to be

tested and judged up against this peace testimony, up against this testimony seen as a standard of positive vital constructive peace.

Does this new proposal in short or does it not, lead towards a public life that will take away the occasion of all war? Are the principles upon which it is based such as possess a basic unity with the peace-searching spirit of Jesus Christ? Or do they at least lead in that direction? And if not, what constructive alternative, and message, have we on the far-reaching problem of that material *power* which is so great a corporate determining reality?—a problem so habitually shirked by pacifists. *In a fast advancing socialization of Society, there is little place for Quaker negative individualistic politics.* The affairs of the State and of the world are as much our affairs, our religious affairs, as are those of the family and of each individual, *qua* individual. That is the new dominating actuality not to be escaped from, and least of all by those whose religious life and faith leads them to look for a redeemed social organism as well as redeemed souls.

Results of the New Concept

But there is more. We are realizing today what this new community sense means for us in human relationships; what is demanded of a realistic family of God. We are gravely involved and tremendously concerned over the tensions and antagonisms caused by race, color, and conflicting ideologies. We are gravely concerned with the four freedoms and with the tensions caused by economic injustice. We cannot separate ourselves as a peculiar people, a godly remnant.

We are increasingly conscious of being bound in this bundle of life, giving a very extended meaning to Fox's old "togetherness." If this be true, we are inevitably one with the life of society in its greatness and in its sin. This bundle of sin is not to be escaped. I note that the pamphlet issued by the British Council of Churches, *The Christian and World Problems*, answering the question, *What can the Christian do?*, says that he "can," inter alia, "remember that he himself is a sinful man, and his nation a sinful nation."

Today we have to find the right form for the testimony as well as the right place—right, that is, *within* the social setting, and *not* as a standing away from, and apart. It is not that I am troubled by the fact that standing away from, and apart, savours somewhat of spiritual pride. It may, but it need not. It is that it is untrue to the strong realities of present social human life, a method to be resorted to only where there is no other path. There are such times, of course, when it is Athanasius *contra mundum* (aginst the world). The individual is never to be merely sunk in the mass. Christian democracy can never be mass-men, and mostly it is the illumined individual who is the creator of new initiative. Like Garrison: I am in earnest and I will be heard; or Lucy Stone of whom Rufus wrote that, "she did what she couldn't," or Mazzini's flaming words to Young Italy, or Pinel abolishing the brutal old methods of the Bicetre, or Elisabeth Fry in the penal world, or Woolman and the Quakers' slaves. All this of course, but war, like slavery and tyranny, and penal cruelty, is a social problem, and the place and forms of its antithesis must lie in a social setting. (Concluded in next issue.)

When Are We "Saved?"

By Murray S. Kenworthy

What must I do to make sure of eternal life?"—Luke 10:25 Goodspeed.

THE two hundred and fifty-six denominations into which American Christians are divided have the answers —if not *the answer*. But herein lies the trouble—Christians do not "speak with one voice." We consult the same Bible but we find different, very different answers to this vital question.

In view of this babel of tongues why not turn to Jesus and let him answer that question. There are certain instances recorded in which he met this question and gave direct answers. There are others in which his statements have direct bearing on this question of questions.

Test Cases

In the case of the rich young ruler, Jesus first said, "if thou wouldst enter into life, keep the commandments." After the young ruler had stated that he had kept them from his youth up and asked what he lacked yet Jesus answered, "go, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven: and come follow me." Here is a definite statement — by keeping the commandments one may enter life, but to be perfect one must sell his possessions, give the proceeds to the poor and follow Jesus.

In the case of a certain lawyer, we find the following conversation: "What shall I do to inherit (make sure of) eternal life? He said unto him, what is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live." Here again we have the assurance of eternal life apparently by depending upon keeping the commandments—or a commandment.

Jesus told Nicodemus very early in their conversation that he must be born again. For "That which is born of the flesh is flesh and that which is born of the spirit is spirit." What is the vital point here? Was Nicodemus depending on his "blue blood" to assure him eternal life? Did Jesus mean to say that the realm of eternal life is spiritual and that one could enter it only by a spiritual birth? Then how does one accomplish a spiritual birth?

When Zacchaeus said, "The half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold," Jesus said unto him, "Today is salvation come to this house, forasmuch as he also is a son of Abraham." Does this mean that generosity and restitution are keys to eternal life?

To the woman who timidly "touched the border of his garment" and was healed Jesus said, "Daughter thy faith hath made thee whole." Was this limited to her body only?

Concerning the woman taken in adultery he said, "Neither do I condemn thee; go thy way; from henceforth sin no more." How inclusive were Jesus' words of encouragement?

Varied Answers

There are several incidents where Jesus' statements are full of significance: the five virgins had plenty of time to prepare themselves for the wedding occasion, but they were not ready and in the final scene were rejected though all they lacked was oil in their lamps, and they seem to have gotten that in a short time; but the thief on the cross was assured that "today thou shalt be with me in paradise." Was this his first and only chance to make a decision? The elder brother of the prodigal son, despite his faithfulness in home matters, seems to have struck a "sour note" on the occasion of the feast in honor of the return of the lost son. The implications of his status as to eternal life are not reassuring. The woman at the well of Samaria received from Jesus some of his most valuable teachings; but what actually happened to her and to those who visited him at her invitation? Those who listened to Jesus' parable of the good Samaritan should have learned very definitely that even a priest and Levite might not fare as well in God's

world as a hated member of an outcast race, who had done a worthy deed.

Turning to the teachings of Jesus less directed to any one person, we find a number of statements bearing directly on our problem.

In the sermon on the bread of life, which followed the feeding of the five thousand, Jesus met the question, "What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Later in the message he said, "I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

In his discourse on humility and forgiveness, during which he used a little child as an object lesson, he said, "Whosoever shall receive this little child in my name receiveth me." A very similar statement was made by Jesus when he blessed the little children. In this latter statement we have his expression in its negative form. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

There are many passages that could be cited which bear more or less directly on this problem such as, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." "Everyone who hath left houses, or brethren, or sisters, or father, or mother, or children or lands for my sake shall receive a hundred fold and shall inherit eternal life." In the Sermon on the Mount we have—"Blessed are the poor in spirit; for theirs is the kingdom of heaven," and, "Blessed are they that have been persecuted for righteousness's sake; for theirs is the kingdom of heaven." Other passages of the sermon likewise shed light on our study.

THE ULTIMATE TEST

But of all available passages, perhaps one of the most, if not the most significant for our instruction is the one known as "Scenes of the Judgment." It is so familiar to us that but little of it need be quoted—"Inasmuch as ye did it . . . " and "Inasmuch as ye did it not . . . " By this test assignments for the right hand or the left hand were made.

What conclusions shall we draw? Which one of these many teachings, or incidents, shall we take for our doctrinal measuring tape? Dare we select any one—or two, of them and say "by this we shall judge whether you have come into eternal life?" Did Jesus carry about him any such measuring tape or did he meet the needs of each and every individual who came to him? For instance—Nicodemus was probably depending on his descent from Abraham, his "blue blood," to assure him of eternal life, so Jesus met his situation by warning him that eternal life was a spiritual matter. The rich young ruler was too fond of material things and so it was necessary for him to give them up—so Jesus dealt with every one according to his needs.

So far as we are concerned, would it not be better for us to take a leaf from the experience and attitude of George Fox and say, "When the Lord God and His Son, Jesus Christ, sent me forth into the world to preach His everlasting gospel and kingdom, I was glad I was commanded to turn people to the inward Light, Spirit, and Grace, by which all might know their salvation and their way to God; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any."

Dr. Frank Aydelotte, Director of the Institute for Advanced Studies at Princeton, New Jersey, and former President of Swarthmore College, Pa., is in England to discuss with officials of the Rhodes Trust, plans for the resumption of the American Scholarship as soon as possible. He is the American Secretary.

REV. HENRY SMITH LEIPER, D.D.

The Program Committee for the coming sessions of the Five Years Meeting is glad to announce the coming of Henry Smith Leiper as the speaker for the seven-thirty meeting on October 22.

Dr. Leiper is well qualified to give the ecumenical emphasis since he is not only the Secretary for the World Council of Churches, but also the Ecumenical Secretary for the Federal Council of Churches of Christ in America.

I WAS PREJUDICED

BY H. MILLARD JONES

Ever since the Yale School of Alcohol Studies was first started, it has been watched carefully by both wets and drys. There were, and are, elements in the picture to arouse suspicion and distrust in both camps. I admit that I have been suspicious of the school, of its leadership, its findings, and publications.

It has been my studied purpose to follow the school carefully and critically. I have read the lectures of the 1943 session both in the total mimeographed form and the abridgment by Harry S. Warner.

When opportunity came for me to attend the Yale School this summer on a tuition scholarship, I was not quite sure it wouldn't be a waste of time. Arrangements were made, however, and I was among one hundred and fifty students at this summer's sessions. Frankly I was prejudiced. I make no bones about it. To me the use of alcoholic beverages seemed to be a curse to civilization, a source of ruin for youth, and the main cause of degradation of character and debauchery of life. To me the liquor traffic was the chief purveyor and sponsor of most of the evil of our time. I could see no good in it, only evil, although a very profitable evil to those whose conscience would permit their engaging in the traffic.

I say I *was* prejudiced—*I still am.* In the Yale School I also found much evidence to support and fortify my prejudices. I have to change my mind on some minor details, but on the main principles my convictions are stronger than ever. I now have more and better evidence and arguments for total abstinence and I am more convinced than ever that the solution of the liquor problem lies in a towfold approach. That is, total abstinence for the individual and elimination of the production and distribution of beverage alcohol for society.

When we are made to realize that the majority of alcoholics begin drinking moderately, that no person can tell before he starts drinking whether he will become an alcoholic or remain a so-called moderate drinker, that the primary and basic immediate effects of alcohol are upon the central nervous system and that no one is immune to this effect, all of this puts the temperance worker on the right side of the controversy and gives him the powerful weapon of truth for the fight. I am more strongly than ever for total abstinence and the ultimate elimination of the liquor traffic from our civilization. I was prejudiced when I went to Yale. I came back more determined than ever to exercise my every power and effort in an attempt to destroy John Barleycorn. My convictions are stronger than ever!

Longer Cords—Stronger Stakes

Sermon By Robert Shattuck

ISAIAH gives us a striking figure of speech taken from the nomadic life of the desert dwellers: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not: lengthen thy cords, and strengthen thy stakes." Isaiah 54:2. Longer cords were required as the borders of the tent were extended to make room for a growing family and for guests. Longer cords demanded stronger stakes to assure the security of the tent when winds of the desert tugged at its moorings.

THE CHURCH MUST LENGTHEN ITS CORDS

One of the most arresting facts regarding organized Christianity is that the cords are often too short and the tent too small to cover the entire household of faith, to say nothing of the stranger at the door who should be a welcome guest. Insignificant differences of custom and phraseology and denominational barriers too frequently divide and separate the followers of Christ. There are differences which are important. We do not refer to them. We have in mind the trivial differences which have grown up in the form of traditions and customs and labels and manners of speech. These are oftentimes insignificant barriers which nevertheless loom large in the minds of some and serve to separate the church into segments which have little true interest in one another.

We have made progress in recent years to the extent that we exercise a degree of tolerance towards those who differ from us in minor matters. Seldom is bitter competition found. "Religious wars" belong to a past era of barbarism. But is tolerance enough? Have we gone as far as we might go in seeking to understand our brothers. Have we sought to discover the circumstances which have made them as they are and have we endeavored to develop an appreciation for the religious heritage of others and their contributions to Christian culture?

Jesus said ,"Other sheep I have which are not of this fold, them also I must bring." There was no condescension in Jesus' attitude toward any individual who in need came seeking Him. No political hatred turned him from the Romans; no prejudice erected barriers between Him and intellectual Greeks and no conventionalities barred Him from Samaritans. On Golgotha He forgave Roman soldiers who knew not the significance of the unthinkable crime which they were committing; He declared that Greeks seeking Him were for Him if they were not against Him and a woman of Samaria received from Him some of the most gracious words ever spoken.

It is common knowledge that racial tensions have risen to a new high during the war years. It is imperative that Christians act at once, lengthening the cords to reach all of God's children. Outright unkindness to persons of other races may not be as hard to bear as the feeling of not belonging. In regard to race relations as well as in inter-church relations, we say again that tolerance is not enough. Sympathy, not pity is needed.

We have shuddered at the atrocities of war committed in Europe and Asia. But what of a country in which a gracious lady, an international figure in Y.W.C.A. circles, is refused hospitalization in one institution after another merely because the pigment of her skin was black. She was refused hospitalization, even emergency aid, until death took her, leaving a blight upon our boasted civilization. The writer has many times wondered if he has done his share to eradicate such evils, or whether he may be to some degree responsible for the fact that such things can happen.

THE WHITE PROBLEM

It has been truthfully stated that there will be no great "colored problem" if we can solve the "white problem." We are a part of that problem. God has been willing to forgive us our shortcomings even though our skin is pale and white. The cords of our interest and service are to reach out to all the lovely peoples of earth with their black and bronze, red and yellow and with their many fascinating cultures. Remember that this is not just good advice for foreign missionaries. These Christian attitudes are to begin down the streets in our home town!

The cords of our service must extend to all nations, particularly so in this hour of need. We can do without some luxuries on our tables a little longer if by doing so we can share with hungry peoples of war ravaged countries. Social workers and missionaries must be sent in increased numbers. United Nations' leaders speak of armies of occupation and of re-education of conquered aggressor nations. These will not remove the seeds of hatred and revenge. Christian workers, ministering in love and in the spirit of the Lord Christ, are needed in every part of the world. Will there not be many Friends' young people who, seeing this great need, will make the matter an object of earnest consideration and prayer? The devastation of war has been more widespread than ever before. The Christians throughout the world and in America, particluarly, must rise to a crusade of social effort and Christian ministry never before attained. This is a time for Friends everywhere to come to the fore. We must lengthen our cords, *now*.

THE CHURCH MUST STRENGTHEN ITS STAKES

Longer cords call for stronger stakes. Skyscrapers necessitate foundations which go far down into the earth for solidarity. If the church is called to new and greater world missions, then it must receive a new vision of God, it must remove hindrances, it must strengthen its faith and increase its devotion.

The needs of our world are staggering, its potentialities for evil and destruction even frightening. But there are other potentialities. The influence and effectiveness of Christian people united in a great enterprise through Christian love is a force with which to be reckoned. It is for us to remember that exploits in Christian service do not depend alone upon the skills and good intentions of willing workers.

All that we have been seeking to express is included in a well known prayer. In fact, the prayer is so well known that we fail to get all of its subtle implications and fall short of plumbing the depths of its profound truths. The daughter of Karl Marx was one day talking with a friend when the conversation finally turned to religion. She explained to her friend that she had been reared in an irreligious home and that she did not believe in God. Then she added a bit wistfully that she had come across a prayer in an old German book and that if the God of that prayer existed she might be able to believe in Him. The friend asked what the prayer was like. Whereupon the daughter of Karl Marx recalled as best she could the words, "*Our* Father, who art in heaven: hallowed by Thy name. Thy kingdom come, *Thy will be done, on earth,* as it is in heaven. Give us this day our daily bread; and *forgive* us our debts, *as we forgive* our debtors. And lead us not into temptation but deliver us from evil." Skeptics can be convinced only when Christians live and serve in the spirit of this prayer.

Our day calls for Christians with broad visions and warm hearts, Christians who can encompass the whole world and pray "*Our* Father," Christians who in humility, determine that, in so far as they can exert an influence, the will of God shall be done on earth. To live and serve in the spirit of this prayer of our Lord means lengthening the cords of our outreach and strengthening the stakes, of our faith.

Two More Yearly Meetings Approve New Discipline

WILMINGTON YEARLY MEETING

The pageant, *By Many Steps*, celebrating the seventy-fifth anniversary of the founding of Wilmington College, in Wilming, Ohio, was a most significant introduction to the opening of Wilmington Yearly Meeting of Friends, since the life of the College and that of the Yearly Meeting have always been so closely interrelated. It was presented on Sabbath evening preceding Yearly Meeting, which convened in its fifty-fourth annual sessions, Eighth Month, 13 to 19, in the College auditorium.

Knowledge of peace having returned to earth magnified the importance of the acceptance by each person of his responsibility, and in the heart of each one was the prayer that he might do his part in bringing about the kind of peace that will endure. The spirit of service was manifest throughout the sessions, and those appointed on committees, performed their duties faithfully.

Adam H. Flatter was employed as Executive Secretary of the Yearly Meeting. Friends are united in favorable action in acceptance of *Faith and Practice* as the new Discipline.

The presence of Percy M. Thomas, Leslie Shaffer, W. O. Mendenhall, Charles W. Palmer, Jesse A. Stanfield, Errol T. Elliott, Kenneth B. M. Crooks, headmaster of Happy Grove School, Jamaica, and of several other visiting Friends was an inspiration to all.

The message brought by Percy M. Thomas, during the Meeting of Ministry and Oversight, on the subject, "Channeling the Quaker Message," was a challenge to all Friends. He said, "To be channels, all that we are and do must spring from a Spirit-filled life. The world needs the living waters and we must clear away the debris that hinders and let it flow freely." He also gave a message on Evangelism and Church Extension at one of the sessions of the Yearly Meeting. The addresses," Friends World Outreach" by Leslie Shaffer; "Peace and Service" by W. O. Mendenhall; "Missions" by Kenneth B. M. Crooks; "Our United Service" by Errol T. Elliott, were very helpful and well received. Errol T. Elliott brought the message at the meeting for worship on Sabbath morning, and impressed those present with the need of faith and the belief in the love that became our redemption at Calvary. W. O. Mendenhall, in bringing the closing message on Sabbath afternoon, reassured us of the importance placed upon man by the Creator, and the love bestowed which calls us to follow him.

At the educational dinner at Denver Hall, Fifth Day evening, Charles W. Palmer, superintendent of Friends Boarding School at Barnesville, Ohio, was guest speaker, emphasizing the life value of a Friendly education. The noontide devotional services were under the leadership of W. O. Mendenhall, who used as his theme the Lord's Prayer. The devotional meetings throughout the week were especially helpful.

Worship in song was a great service throughout the Yearly Meeting. Marvin Jones, Leslie Shaffer, Betty Lou Parker, Frankie Hansford, Audrey Goodin, Alice Haines, Ellen Robinson, Dorothy Achor, Georgianna Hansford, Helen Schilling, Marjean Haines, Bertha Myers, and a choir from New Burlington Friends Meeting directed by Wendell Emrick participated. The organ and piano accompaniments added much to the spirit of the Sabbath meetings for worship.

The large delegation from Friendsville Quarterly Meeting, Tennessee, was an inspiration. Cincinnati Monthly Meeting became affiliated with Center Quarterly Meeting last year. The presence of these Friends added much to the Yearly Meeting and they have become an essential part of this body.

Junior Yearly Meeting held its annual sessions in primary and junior groups with Nancy Terrell and Mary Lou Bond as leaders of the primary group, while Priscilla Allen and Mary Huffman led the juniors. Their united theme was "Good Will Among World Neighbors." In carrying out the theme, they mended and made dolls and clothing, also purchased a complete outfit of clothing for a boy and a girl to be sent to the American Friends Service Committee. Letters were written by the older children to be sent to some Mexican children. Visiting Friends brought interesting messages to the groups. The Young Friends held a forum each day, conducted by Leslie Shaffer, W. O. Mendenhall, and Kenneth B. M. Crooks. Young Friends' session of Yearly Meeting was well attended with W. O. Mendenhall bringing a very inspirational message.

INTERESTING REPORTS

Reports of the activities of standing committees revealed the interest and earnestness of members of these committees in local Meetings. The Mission Committee and Woman's Missionary Union reported increasing interest and more work being done in this field of service with four new societies organized. Edward and Daisy Ransome, home missionaries for twenty-five years in the mountains of Tennesee, are this year retiring. Their long and fruitful labors have been greatly appreciated. To each of these beloved Friends the Yearly Meeting presented a silver anniversary gift. A missionary dinner at the Friends meetinghouse under the auspices of the Woman's Missionary Union, afforded Christian fellowship. In the program of the evening, the mission field in Jamaica was considered through a projection of pictures taken by A. Ward and Lena Applegate on their recent visit to this island.

The Academy at Friendsville, Tennessee, reports the largest enrollment for many years. A campaign for a new boy's dormitory is going forward. For the past eighty-eight years, Friendsville Academy has been a vital part of the Friends' work in East Tennessee. Dr. S. A. Watson, president of Wilmington College, in his report gave an outline for a definite plan of training for Christian leadership which is being used in the College under Christian teachers.

The Committee on Christian Education recommended to the Meetings of Yearly Meeting that they adopt the theme, "Strengthening the Life of the Spirit," seeking to strengthen spiritual life by reading books that will give a definite spiritual uplift, and by holding a retreat for the purpose of strengthening spiritual lives of church school workers.

The Yearly Meeting, through the Committee on National Legislation, sent a message to the proper officials, expressing their opposition to universal peacetime military training.

Friends are much concerned about the moral condition of our nation. Through the Public Morals Committee many petitions, letters, and protests have been sent to Senators and Representatives regarding different bills. Special effort is being made to give the youth scientific instruction in the Bible Schools, from the pulpits and in the public schools with regard to the injurious effects of the use of alcoholic beverages and narcotics.

With the reading of the epistles, a desire prevailed that, "we stretch out our hands in fellowship, sympathy, and love across frontiers, lands, and seas. We call upon all men everywhere to unite in the services of healing the

broken world, to bear one another's burdens, and so fulfil the law of Christ."

The coming Five Years Meeting sessions were referred to many times and Friends are looking forward to being in attendance. Delegates were appointed to represent the Yearly Meeting.

Another Yearly Meeting was brought to a close by the reading of the following Minute: "During the sessions of Wilmington Yearly Meeting, we have been conscious of the Spirit of the Lord in our deliberations and in our worship. With thankfulness and praise to God that the world conflict has ceased, may we serenely address ourselves to solve problems created by hate and to build the peace produced by love."

RUTH HADLEY.

WESTERN YEARLY MEETING

Friends of Western Yearly Meeting gathered for their eighty-eighth assembly at Plainfield, Indiana, August 20-26. For solemnity and gravity it has probably had few equals, certainly no greater opportunities or issues. As crisis has succeeded crisis we were brought together during another and greater world-climax when civilization waits on the decisions of men. The spirit of unity and progress permeated all sessions, with very good attendance and interest in evidence.

The opening worship service sounded the key-tone. Sumner A. Mills, Presiding Clerk, read from Isaiah 51, continuing with a comparison of August, 1945 to "the hilltop of this generation" and pointing out the futility of "threshing old straw when a new harvest is at hand." Herbert Huffman voiced concern regarding the ease of rapid return to complacency when there are "giants ahead": starving people to be fed; a world to rebuild; a Yearly Meeting program to finance which will re-vitalize local Meetings. James C. Matchett expressed concern for aiding Japanese-Americans returning to their homes. Richard R. Newby reminded us of the urgent need and opportunity to take Christ to the world that we may win the peace. These notes continued in crescendo throughout the week as Friends became increasingly aware of the implications of a world geared for chaos or Christianity.

The Meeting on Ministry and Oversight, addressed by Rupert H. Stanley on "The Relation of the Society of Friends to the World Today," and by Kenneth M. Crooks and Richard R. Newby at other sessions, presented two ministers recorded during the year to the Meeting: Ray N. Walls of Center Meeting and Samuel M. Riggle of Paoli.

Caroline Dunn of the Smith Memorial Library, Indianapolis, gave a detailed analysis of the facts obtainable from Meeting records, emphasizing their historical significance.

This year's epistles, incoming and outgoing, reflected world tides, yet evidenced sincerity and brevity, less of "feeding one another with words and trampling on life," deplored by George Fox.

The Quaker Lecture Hour, initiated last year, was continued with Cecil E. Hinshaw, President of Penn College, speaking on "The Significance of a Living Christ." In conclusion he said, "No ordinary answer will suffice. All institutionalized, lukewarm, formalized religions must be rejected. . . . We have tapped the heart of the universe, force capable of utterly destroying us. To control it, there must be released in us the living Christ in all of His incredible, spiritual power. The growth of the sainthood which only the indwelling Christ can nurture is the desperate necessity which makes our Quaker-Christian faith a beacon of light in this present darkness."

MAJORITY RULE DISCARDED

Action taken last year regarding the terms of Clerks was completed by appointing Sumner A. Mills as Presiding Clerk (1947); Annice Carter, Recording, (1950); Homer J. Coppock, Assistant-Recording, (1948); Marie S. Hadley, Reading, (1946); Herschel M. Hill, Announcing, (1949). Lavonna Reece of Plainfield and Joel Newsom of Sandcreek served as pages. The rules governing the Yearly Meeting were changed to allow the Clerk to state what he believes to be the will of the Meeting rather than the will of the majority.

Visiting Friends from coast to coast included: W. O. Mendenhall, Donald, Loreen, John and Mary Spitler, California; Kenneth Eichelberger, Oregon; H. A. and Alva Chaffee and L. O. Brown, Kansas; Dr. Kenneth M. Crooks and Alice I. Kennedy, Jamaica; Clara Sierra, Cuba; Richard R. Newby, Wilmington Yearly Meeting; Norman Whitney, New York. Indiana Yearly Meeting sent: Paul and Madeline Todd; John and Ruth Peacock; J. Grant, Goldah, J. W. and Charles Johnson; Rachel A. Osborn; Claude A. and Meribah James. From Richmond: George Scherer, Norval Webb, Errol T. Elliott, Charles F. Thomas; Wm. C. and Agnes Dennis; R. Furnes, Helen and Barbara Trueblood; Albert L. and Alice Copeland. Alfred and Norvella Hadley Stanley of Terre Haute attended several sessions.

The Bertha Ballard Home Association reported a total of sixty-six girls in residence. Mary Achor is their new superintendent.

Dr. Albion Roy King, Dean of men at Central College, Iowa, gave an informative, animated address on, "The Psychology of Drunkenness." (Copies of his book on the same subject available from Richmond.)

The State of Society, summarized for the Yearly Meeting, indicated many "springings of life," varied forms of outreach and service, definite interest among young people and concluded with the confession: "The people who stay at home far outnumber those who attend. Our knowledge of and participation in secular organizations overshadows our vision of the mission of Friends and of the Church in a time of crisis."

The Statistical Secretary reported a slight gain in membership, the total now being 12,703.

Discussion of the last draft of the new Discipline concluded with an expression of general approval.

Glenn A. Reece, whose efficient services during his fifteen months of residence have been much appreciated, was reappointed General Superintendent. Following his annual report he brought a thoughtful, stirring devotional message on the theme: "Let's Get Our Hearts Together in the Will of God."

The traditional missionary breakfast, addressed by Kenneth M. Crooks, began Thursday's sessions. C. M. Yocum of the India-China Area of the Christian Missionary Society led us in a keenly imaginative approach to the tremendous challenges of "This Interdependent World.' He emphasized the imperative need for national, industrial, and racial cooperation if the United Nations Charter is to work. "Science can help," he said, "but only human relations can solve the dilemma. Only Christianity can change a world neighborhood to a world brotherhood." Stating that every capitol of the world except those of Tibet, Mecca, and Afghanistan has a Christian church, that ninety-five per cent of mission work is now on a non-competitive basis, he concluded: "When the nations of the world learn to take their bearings from the Cross, then shall they learn war no more and shall learn to live in peace."

The Women's Missionary Union held noon meetings on Wednesday and Thursday, electing as officers: June Coffin, president; Marian T. Osborne, first vice-president; Bernice Randall, second vice-president; Evelyn Kendall, secretary; Marguerite N. Osborn, treasurer.

Friday afternoon's Peace Committee program was of major interest. Dr. Cleo W. Blackburn, Superintendent of Flanner House, Indianapolis, and a nationally known Negro, spoke on "America's Minority Problem." "Too many of us," he said, "have spent the last five years fighting to preserve the

same kind of society we have had for three hundred years when that kind of society brought on this war. Our fundamental crisis is just beginning. The decisions we make in the United States now may shape the world for the next seven hundred years. We have looked in our minds and heads for principles and techniques instead of in our hearts for purposes. We must have one race —the human race—and one nation—the world!"

Norman Whitney of Syracuse University added further to the cumulative evidence of our involvement in world darkness by stating: "America stands now as the greatest destroyer on earth," continuing, "Peacetime conscription in *any* form will lead us inevitably toward national self-destruction."

Interspersed between business, committee reports and special addresses, W. O. Mendenhall, formerly President of Whittier College and now one of Quakerdom's "roving ambassadors," brought ten delightful yet deeply disturbing messages. Those who heard his interpretation of the Lord's Prayer will have had brakes applied to all glibness. *"Our Father"* (the Japanese? . . . the Germans? . . . How far can we pray *this* prayer and mean it?) . . . "Give us . . . bread" . . . (Can we go round the world with *that?)* The bridging of chasms of hunger and hate by united, cooperative effort and faith suggested material for "long, long thoughts."

The Earlham report given by Dr. Dennis stressed the importance of free, church-related colleges. Lilith M. Farlow and Isaac E. Woodward were reappointed on the Board of Trustees. An invitation has been extended to Thomas E. Jones to become president of Earlham College.

Juniors and young people were neither asleep nor idle during or between adult sessions. One hundred and eleven juniors met in the school building for daily classes and one hundred and thirty-five young people enjoyed a basket supper plus inspirational talks and plans for next year's Conference.

"The Light shines on in the darkness, and the darkness has never overpowered it." W. O. Mendenhall's description of England in war-time, of Friends' work there, in Europe, India, and China climaxed a week of intense exposure to global thinking. As our Clerk suggested, Friends and Christians will be judged in coming days more by our walk than our talk.

ESTHER LITTLER.
CATHERINE BRUNER.

There is a destiny or fate which overrules us but it is a Providence whose purpose is infinite and eternal mercy.

Civilian Public Service A Force for Peace

By Stephen Thiermann

ONE of the primary jobs before all of us is to create a peaceful world. War is our true enemy. As I view Friends' CPS from the inside, balanced against prison and Government CPS, it is the most apt instrument today available to men of draft age for the doing of that job. War is caused on three levels of living: the individual, the national, and the international.

BASED ON INDIVIDUAL

On the individual level we see that war arises out of a high degree of selfishness and a low degree of God-centered love. You can say, "Whence come wars and fightings among you? Come they not hence even of the lusts that war in your members?" Or you can say selfishness is conduct which makes the other fellow insecure, so creates hate, mass paranoia, and eventually war. But whether you speak in terms of religion or psychology, the selfish character is the root of war, and it is one of the great justifications for CPS that in it there are at work powerful influences towards the development of charitable rather than selfish characters.

Among the most powerful of these influences is the influence of fellowship, for fellowship with those who are more honest than we, more patient, more courageous, more humble, more charitable will often ennoble us. "Persons are set on fire by some one who is already aflame." Such high fellowship on the plane of work, education, and religion is common both to prison and CPS, and on this ground we cannot differentiate Friends' CPS.

On the plane of fellowship in conscripted work, I do not see, as many argue, that the curbing of a free choice of work necessarily saps character; it may undermine the sense of responsibility and suppress initiative, or it may issue in the Mental Hygiene Program of CPS. Like so much else in life, it is not what we have that counts, but what we do with what we have.

THE NATIONAL VIEW

On the national level, virulent cause for war rests in our acquiescence in the evil features of self-centered social patterns. I refer to certain features of capitalism, to racial intolerance, to secularism, and to the military system. By the same token, war is caused by our non-support of cooperative - centered social patterns like the church, the consumer cooperative, the labor union, the school, and the republic.

The communal life of CPS can hardly be said to conform to the way of life of contemporary capitalism, with its emphasis on selfish profit for a fixed class of organizers and producers rather than on the needs of the consumer. Of course there is nothing intrinsically wrong with profit unless it so warps an economic system that the consumer for whom the process exists becomes merely a means to an end of profit as he does, for example, in our economy when, between 1923 and 1929, while retail prices remained stable, corporate profits increased twenty-eight percent and dividends fifty-seven percent.

Another potent cause of war on the national level—because it selfishly violates human brotherhood—is the white problem. The white problem is the whites' insufferable sense of superiority over all colored peoples everywhere. Happily Friends' CPS is making substantial progress in removing racial barriers through the fellowship of reconciliation with various project superintendents, hospital superintendents, and government agencies. Particularly noteworthy is the increasing discontinuation of discrimination against Negroes at Cheltenham and Byberry, and against Jews in the Dairy Testing Unit in Delaware.

Perhaps the basic cause of war, however, is secularism and insipid Christianity. According to this view, "The most urgent problem of our time is the spiritual problem and unless it is solved, civilization will fail." Thus E. H. Carr has argued:

"Today it is legitimate to denounce war as cruel and brutal. But it is thoroughly misleading to describe it as senseless or purposeless. War is at the present time the most purposeful of our social institutions; and we shall make no progress towards its elimination until we recognize, and provide for the essential social function which it performs, namely a deliberate and avowed moral purpose, involving the call for common sacrifice for a recognized common good." It is this call which Our Lord Jesus Christ makes through the ages, and it is the purpose of Friends' CPS through their administration of camps and units to create an atmosphere which at the least is not a hindrance to spiritual life and which at the best may be wonderfully effective in its encouragement.

"Come unto me. . . . I am the way, the truth, and the life . . . Take my yoke upon you, and learn of me." As we

take that yoke upon us and learn of Him, we abide in Him, and "In Him alone, and in you, so far as Christ is formed in you, is the hope of the world. There is no cheaper hope than Calvary, no panacea other than awakened love that leads us into the world's suffering and into victory."

CPS AND CONSCRIPTION

In another sphere of national action, CPS has been roundly criticized. It is alleged that the Friends are cooperating with the military system to the point where they are administering military conscription. This is a grave charge, for the heartland of pacifism is freedom of conscience, that is, not freedom to do what I want to do, "but freedom to do what I ought, and to fulfil God's purpose for me." The ideal solution to the problem of conscience lies in the proper balance between responsibility to the Republic in its hour of peril, without whose care, imperfect as it is, we would not have survived, and our view of God's purpose for us.

Such a proper balance would include complete exemption for some who, by the standard of their past, could be judged sincere in their unselfish devotion to society upon the leading of God—for others of us less discerning, a conditional exemption which would hedge against our sinful, or selfish propensities. Recognizing that possibly such an ideal arrangement may only be achieved through complete non-cooperation with the government by way of prison, others of us are moved by the desire to shape our message for the understanding of those who disagree, and to utilize the maximum degree of freedom possible to us under legal alternatives for the purpose of working with those forces which eradicate war.

We desire to shape our message for the understanding of those who disagree for, if a man is speaking of God's peace to other men, he must use channels which are intelligible—not revolting—to others and which are effective in shaping conditions which in turn shape people. We perform work, therefore, which the Republic holds of importance to it—work of value, bearing no proximate relation to the war, though not work of our own choosing. Believing further that government is not a hopeless instrument of men's purposes, we cooperate with it and hope that we may improve it.

Not only do we support Friends' CPS as an intelligible expression of pacifism, but we find in it as well a springboard of freedom into cooperative-centered social patterns. We are free through our representative plan to formulate over-all CPS policy on such matters as race, conscription, the future of CPS.

Church administration gives us a greater freedom to transfer to specialized CPS schools like those on consumer cooperation and race. Our educational and personnel programs provide opportunities for education in cooperatives, labor, pacifism, mental hygiene, and we have had a chance to prepare for life work in those social patterns which help to eradicate war. Unfortunately similar opportunities are not so readily available to men in prison or in government camps.

AS BETWEEN NATIONS

Finally, on the international level, we find war is bred out of nationalism, whose counterpart is international anarchy, out of economic imperialism, and out of reliance on the power of mass violence over the power of nonviolence. In place of these, men in CPS purpose national self-determination within the framework of world government, international consumer cooperation, international work camps, and nonviolence. But our actual impact on international affairs is negligible. We are not, however, discouraged, for peace, if it is to begin anywhere, must begin at home and some of us see in Friends' CPS the most fruitful available opportunity for the expression of those forces for peace found in fellowship which destroys inordinate self-interest in the individual and in the group.

CHRIST WITHIN

"I believe that one secret of the amazingly rapid growth of the Friend's movement in the early days of their testimony, was the fact that they had found something *definite* after long seeking and struggle and wandering from sect to sect, and from opinion to opinion, namely, *Christ within*, the One who could not only speak to our condition, but *change* that condition, from bondage to liberty, defeat to victory, blindness to vision, restlessness to quietness and repose in the ever present and available love of God, revealed in His incarnate Son.

They were not mere "pacifists" or "social 'Gospelities'!" They had found, purity, victory, power, holiness, God. That drew seekers after these things to them from every side."

A quotation contributed by Benjamin S. DeCou of Norristown, Pa., was written to him by the late Max I. Reich.

If conscription were good peace insurance, Europe ought to be the most peaceful place in the world, for they have had conscription over a wider area and for a longer time than any other part of the world.—ALEXANDER STEWART in "They Say—But Who Is Right."

ATOMIC BOMB POINTS TO NEED FOR WORLD CO-OPERATION

The first popular reaction to the atomic bombing of Japan seemed to be one of awe and fear—fear that other nations will learn the secret and use it on New York or some other American city, and fear that it would make the United States so over-confident in terms of imperialism and armed might as to provoke war. The atomic bomb is so much worse than poison gas that some believe there should be an agreement not to use it in modern war just as poison gas is outlawed.

However, more realistic thinking seems to point to the need for a real international agreement to limit or abolish arms, to abolish conscription, and to reconstruct or amend the world organization so that war, imperialism, nationalism are outlawed. Now that a bomb can vaporize steel and kill all life over an area of five square miles, we have the instrument for the obliteration of man and his creation. Mass armies and compulsory military training are as outmoded as bow and arrow squadrons.

Conscription News.

One Friend writes that he is vexed over the absence of Whittier hymns in the hymnals of singing Quakers. The one Friend who wrote more hymns than any other person apparently is recognized by other denominations more than by Friends. Friends, what about your hymnals?

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FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

A Work Program for a Friends Rural Meeting

The Rural Life Committee of Indiana Yearly Meeting has been making a study of our rural churches. We felt that we should have a better understanding of the rural church situation before making any suggestions concerning their future welfare. Some observations on the present situation were recently issued for your consideration. We now feel that we may venture some suggestions. Hence the outline for study and action listed below, which we hope will be helpful. Every Meeting has its weak and strong points, so study your Meeting and community and undertake the things which will, in your opinion, improve them.

I. Acquaint Yourself with Your Local Conditions

1. Have you had a loss or gain in membership during the past twenty-five years? Discover why?

2. What per cent of the local population attend Bible School, Meeting? What per cent attend *your* services? What per cent go nowhere? What per cent are infrequent attenders, careless in these matters? Why in each case?

3. Are you supporting, by attendance and financial contributions, the work of the church, Boards of—Missions, Education etc.? Do you use Friends' literature in your home and Bible School? Are you "systematic givers?"

4. Are you consistent in your individual and family worship?

5. Are young people in your community being encouraged to prepare for a lifetime service—as ministers, missionaries, or in some type of special religious work?

6. Do you, or could you, conduct a Daily Vacation Bible School in your area?

7. Is your evangelistic program adequate? Are you securing even reasonable results?

8. Study your school and worship services—are they as helpful as you can make them?

9. Are your buildings and equipment as well kept, as adequate, as you can afford?

10. Are more of your young people leaving the community than should—leaving because of a lack of local encouragement and, or, of financial support?

11. What is the farm rent-ownership situation? What is the ratio of owners to renters? Would cooperation bring about a larger ownership ratio? Could you form a "Credit Union" association for this purpose—of keeping farms in the hands of Friends?

II. What Can You do to Improve Your Meeting and Community?

1. First—see that you, yourselves, are more interested in The Kingdom than in self.

2. Consecrate yourselves, to those local tasks which you can and should do.

3. Study, the approved methods of winning others to Christ and the church. Do not expect a "revivalist," or any leader, to do the work you, yourself, should do.

4. Put your young people into places of responsibility, as soon as possible. Put at least two of them on local committees, including the pastoral committee, wherever possible. Let the older, more experienced members, give place to the young people so as to train them for the church work. Rotate people in office and committee work frequently and thus develop better understanding of church work.

5. Do not hesitate to rearrange house, equipment, committees, staff, etc., if thereby you can further the *Kingdom* in your area.

6. Use every form of evangelism—mass, personal, educational, visitational—to the limit of effectiveness for your community.

7. Make possible wholesome social life, especially for your young people. Cooperate with other nearby schools, Meetings, in this program, let it be a cooperative community service, a township-wide service. Develop unity and cooperation in this and other work.

8. Help your young people stay on the farm—if a farm is for rent or sale keep, or get it into the hands of some Friend. If a young couple needs financial aid in "getting started" see that it is gotten for them to the limit of your ability—start that "Credit Union" for this very purpose.

9. Cooperate with the constructive agencies in your area—farm associations, Four H clubs, Parent-Teacher societies etc. Help make a better community—socially, financially, morally and religiously.

The Rural Life Committee of Indiana Yearly Meeting — Louise M. Cain, Edith M. Koontz, Ruth Zimmerman, Stanley Hamilton, Paul Turner, Raymond McCracken.

RURAL PEOPLE AND RELIEF NEEDS IN EUROPE

The Rural Life Association reports that Friends Meetings are at work in response to the appeal for gifts of grain, dairy feed, and seeds as recently published in THE AMERICAN FRIEND. Honey Creek Meeting, near New Providence, Iowa, has a group out canvassing the area for gifts of oats to fill a car. Friends, both Five Years Meeting and Conservative, at Earlham, Iowa, are working with their neighbors on gifts of oats and seed grain. Conservative Friends from Paullina and Primghar, Iowa, are working to fill a car with oats. General Conference Friends at McNabb, Illinois, are canvassing their neighbors, Catholic and Protestant, to see if their district can send a car of oats. Word has just come from Oskaloosa, Iowa, that Friends there are working through the Ministerial Association and the Farm Bureau to get gifts of oats for a carload from that area.

This is great news! Wonder what Meeting will write in first stating that a car has been loaded and started toward Holland?

Nearly eighteen months ago a Friend near Springville, Iowa, wrote in that he had donated a Guernsey heifer to the relief project. A neighbor, a Conservative Friend, took the heifer to raise. On August 22, this Quaker heifer was turned over to representatives of the Brethren Service Committee for shipment to Italy. There is will provide milk for children, very likely *Roman Catholic* children.

Friends of Honey Creek Meeting, New Providence, Iowa, have donated $50 to the heifer project. Half of the amount was given by the Young Friends group who earned the money by doing janitor work at the meetinghouse.

STANLEY HAMILTON.

SAN FRANCISCO, GREATEST HANGOVER IN HISTORY

San Francisco carried the greatest alcoholic hangover in history, with a cost to our Government of $2,000,000 for the general entertainment of four thousand international delegates of all kinds. The wildest days of the notorious Barbary Coast there were unofficially eclipsed for drunkenness and other immoralities at the closing scenes of the Golden Gate grand whoopee. The Truman administration is not quite so alcoholic as the Roosevelt regime, but we drys are trying to keep the aftermath of Potsdam and future gatherings within the bounds of plain international decency, instead of the big drunks of similar occasions, and also to bring back Prohibition both for the armed forces and the Nation.—*The Patriot Guard of America, Inc.*

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

FLOW OF LIVING ENERGY

I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

—John 15:5.

* * * *

Yet we have found that we need not wait for an overwhelming sense of God's power: it increases in us as we draw upon it, and enables us to meet life with courage and generosity. What we could not attempt alone is made possible as we allow ourselves to become part of God's purpose in the Body of Christ

London Yearly Meeting.

* * * *

The flow of sap, the pushing of soft rootlets, "the capillary oozing of water," the trust of life, are, after all, the forces that rebuild the world after the wreckage of the winter.

RUFUS M. JONES.

French Friends recognize the necessity of translating their faith into practical terms through a social service which, if it is to avoid sterility, must flow from the life of the spirit and refresh itself constantly at that fountain head.

They are conscious of the universality of the Quaker message. . . . They feel they must work for reconciliation between individuals and between nations in a spirit of love and clear insight. They feel a primary responsibility toward Germany. They are conscious of difficulties within themselves as well as in the world outside.

France Yearly Meeting.

* * * *

We will not accept all men as brothers until we are really humble, and we are not really humble until we measure ourselves by the revelation of the Living God.

D. ELTON TRUEBLOOD.

* * * *

Lo! the hosts of evil round us
Scorn Thy Christ, assail his ways!
Fears and doubts too long have
bound us
Free our hearts to work and praise:
Grant us wisdom,
Grant us courage,
For the facing of this hour.

When He bade us say, "Our Father," Jesus spoke from that consciousness of human solidarity which was a matter of course in all His thinking. He compels us to clasp hands in spirit with all our brothers and thus to approach the Father together. This rules out all selfish isolation in religion. Before God no man stands alone. Before the All-seeing he is surrounded by the spiritual throng of all to whom he stands related near and far, all whom he loves or hates, whom he serves or oppresses, whom he wrongs or saves.

WALTER RAUSCHENBUSCH.

* * * *

Be still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, to turn thy mind to the Lord, from whom life comes; whereby thou mayest receive His strength, and power to allay all blusterings, storms, and tempests. That is it which works up into patience, into innocency, into soberness, into stillness, into staidness, into quietness, up to God with His power. . . .

Therefore be still awhile from thy own thoughts, searching, seeking, desires, and imaginations, and be staid in the principle of God in thee, that it may raise thy mind up to God; . . . and thou

THE GATEWAY

I remember the church of my youth
Where my mother guided our tiny feet
Up the high steps toward God.

Enshrined in my memory
Is a friendly House where all may enter freely:
A place for boys and girls to enter and to cherish;
A house not built with spikes and nails,
Nor yet fastened with cement—
But held together by kindly thoughtfulness,
And cemented with love.

In days like these our youth must wander:
I, too, have wandered over homeless wastes,
Lost in the cactus desert or the trackless mountains,
The changing sea or the still more changing crowds . . .
Then across my valleys of desolation
Has fallen a light as from a sudden window of Heaven—
A new light that is an old light . . .
Suddenly the Valley of the Shadow is the highroad of God.

I have known many churches:
Yet they are all one.
Some are cloistered cathedrals of world-renown;
Some are humble cottages, quite unknown;
Some are blasted by bombs;
Some stand always in peace.
Yet all are portals of His house; gateways to His Kingdom.

I remember the church of my youth;
And I know that many mothers still guide toddling feet
Up the high steps toward God.

AVERY D. WEAGE.

GIFTS ON A FIRST BIRTHDAY

I give you the dry wind in the sere elm,
My son; I give you still November days,
Snow drifting beauty through the winter haze
To mark your age as year by year the realm
Of living fills your mind. To overwhelm
The pain of growth, I give you silent praise;
And when in youth the blue horizons blaze
With beckoning fire, a star to guide your helm.

I give you, too, the succulent earth when spring
Lays open her green breast beneath the sun;
I give you laughter, hope and strength to sing
A fearless chant when sturdy deeds are spun
Into tomorrow. These are the gifts I bring;
So may you cherish them as I have done.

DOROTHY MUMFORD WILLIAMS.

GUILFORD BURIAL GROUND

"Born in Nantucket," reads the stone
"In seventeen hundred and twenty-two"
And the waves of meadow grass blow
in the wind
Just as the waves of the ocean do.
Did he listen, this inland colonial Friend,
When the pine trees sighed for what is
no more?
Was his spirit attuned to catch the sound
Of the lapping of water upon a shore?

ANN DIMMOCK.

wilt find strength from Him, and find Him to be a God at hand, a present help in the time of trouble and of need.

GEORGE FOX.

* * * *

Oh Thou who art the Giver and Sustainer of life, we are working with Thee. May this realization make us humble, give us confidence and help us to fit our methods to this kind of a task. Amen.

Book Reviews

DEMOCRACY IN AMERICA

BY ALEXIS DE TOCQUEVILLE

Afred A. Knopf, New York, 1945
2 volumes $6.00

In these days, as the planning for the post-war world is upon our hearts and minds, one of the most important items on our agenda is to think through the spiritual bases for world democracy. A century ago two young Frenchmen, Gustave de Beaumont and Alexis de Tocqueville, arrived in America to make a study of the new republic and the institutions of democracy to be found in this new world with a view to reporting back to Europe their observations. Instead of a joint book they decided later to write independently. Beaumont's studies have never been translated from the French and remain relatively unknown.

Alexis de Tocqueville pushed ahead with his reflections and his *Democracy in America* has become one of the great 19th century works on democracy. In truth, H. J. Laski calls it "perhaps the greatest work ever written on one country by the citizen of another" and that is high praise for an Englishman. Numerous editions have been published in English translation, but none of them are as useful to the general reader as this newly published text, edited and corrected, together with editorial notes, a foreword, and a brilliant introductory essay by Phillips Bradley.

A Friend and professor of political science in Queens College, New York, Phillips Bradley has performed his task well and his carefully written introduction helps one to read between the lines of de Tocqueville and glean from it lessons essentially important today. The value of the book is in the interpretation of it as really an essay on the common man. Alexis de Tocqueville used the word "democracy" in at least half a dozen senses. One of the most careful modern students suggests that the word "liberalism" describes best the content of the word used by the author.

For the purpose of this review it is well to note that de Tocqueville recognized in faith, almost what the Quakers call "concern," the most powerful dynamic in human action. At a number of points he comments on the influence of religion in American society. "When the religion of a people is destroyed, doubt gets hold of the higher powers of the intellect and paralyzes all the others." Pastor Niemoller tells us that the only hope for Germany is the institution of religious faith. Isn't it true that everywhere religion is needed to build democratic society? Certainly it is not the least of the four freedoms.

"The first of the duties that are at this time imposed upon those who direct our affairs is to educate democracy; to reawaken, if possible, its religious beliefs; to purify its morals; to adapt its government to time and place, and to modify it according to men and to conditions." That was written by the Frenchman over a hundred years ago! "There are at the present time two great nations in the world, which started from different points, but seem to tend towards the same end. I allude to the Russians and to the Americans. . . . Their starting point is different and their courses are not the same; yet each of them seems marked out by the will of Heaven to sway the destinies of half the globe." That also was written a century back. Then, as now, tremendous forces were at work. One world can be built on the principles of democracy, but they must be rooted deep in religion if the harvest of the freedom of man everywhere is to be gathered.

RICHMOND P. MILLER.

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CONSCRIPTION AFTER THE WAR?

BY HARROP A. and RUTH S. FREEMAN

Fellowship Publications, New York;
63 pp.; Price 25 cents

The sixth of the Forerunners' Study-books is "an attempt to present and evaluate the arguments for and against peacetime conscription." It is written as the report of the interviews of individuals from a group of young people with a physician, a judge, a minister, a college professor, and an editor, who is an ex-army man, as they present the chief issues involved in the question. It is very readable but authoritative and, although it is written especially for youth, it should prove equally popular among adults because it is filled with significant facts and contains questions and suggestions for the use of study and discussion groups.

GEORGE A. SCHERER.

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IF I MARRY A ROMAN CATHOLIC

Commission on Marriage and the Home
Federal Council of Churches of Christ in America. 5c, 23 pp.

One of the greatest weaknesses of the Christian church in its position on marriage and divorce is that it does so little to help prepare for intelligent and thoughtful marriage. We allow young people to "fall" in love without adequate guidance and then insist upon the marriage remaining intact. The insistence is proper but it would have much more chance for success if careful thought had been given *before* the marriage vows.

I should like to commend very highly this brief treatment of the problems involved in a marriage between a Protestant and a Roman Catholic. It is especially needed in these days when young people meet other young people of various religious faiths at a period in their lives when marriage is most likely. This inexpensive booklet deserves wide distribution.

CECIL E. HAWORTH.

Forum

WORLD ATROCITY

Editor, THE AMERICAN FRIEND:

After reading the editorial and comments on "Stop This American Atrocity," we wonder why they did not call it, "World Atrocity." Other nations have adopted the same method of warfare and were trying to make an atomic bomb or something similar or worse, to crush the Allies so all alike are guilty. Is it really any worse to take the lives of civilians, than to take the lives of the men and boys who were drafted and compelled to go to war? Or is sudden death any worse than slow starvation?

One of the sad things about war is that the innocent suffer with the guilty. War today, even more than in General Sherman's day, is in the classification that he gave it. How could we have stopped this world atrocity? Not by a negotiated peace. They gave Germany a negotiated peace after World War One, and they did not appreciate it and soon began preparing for another war.

In the Civil War days, Grant's "Unconditional Surrender" was a long step toward victory, and is the only kind that Germany or Japan deserved. The world does not offer a negotiated sentence to its individual criminals. Why should the Allies offer a negotiated peace to national outlaws?

The work of the atomic bomb is awful to think of, but the time may come, if it is not already here, when the world will be thankful that the Allies developed it ahead of Germany or Japan.

FRANK SANTEE.

Gibson, Iowa.

QUAKERDOM · AT · LARGE

THE AMERICAN FRIEND was quoted in the September issue of *Coronet*. The quotation was the story of Helen Keller who said that if she were granted one wish only, it would be world peace.

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Bertha L. Bracey is hoping shortly to visit the United States on the invitation of the American Friends Service Committee. She hopes to be able to be present at the Five Years Meeting sessions at Richmond, Indiana.

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Leonard Hall, who has been serving as pastor of the Farmington, New York, Meeting while taking his theological work at the Colgate-Rochester Divinity School, has accepted a call to serve as pastor of the New Castle Meeting in Indiana.

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Interesting times in Los Angeles Quaker circles are in the making, now that Friends House has been opened by the American Friends Service Committee under the guidance of Robert and Margaret Simkin. The Mount Hollywood Meeting for worship will meet at Friends House, which is situated at 1137 West Thirty-seventh Place, Los Angeles 7. The change will be made October 7, at three o'clock. All are invited.

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Dr. Howard E. Kershner, Vice Chairman of the Save the Children Federation, Inc., in charge of Overseas Activities, left recently via American Export Airlines on an extended inspection trip through various countries of Europe where the Save the Children Federation is operating relief projects. His first stop will be London for a conference with the Save the Children Fund and a public address. From there he will proceed to Norway, Sweden, Holland, and other countries in turn.

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President William C. Jones of Whittier College has made his report of College activities for the past year and his hopes for the future. Broadoaks School at Pasadena is being moved to the Whittier campus. Chapman College, with which Whittier has shared her campus and facilities for several years, is moving to her own campus. Dr. Jones points out the stresses and tensions which the war has placed on Quaker colleges due to Friendly traditions and he calls for cooperation in the "difficult tasks of reconstruction in which the Quaker qualities of uncompromising and undeviating good will may have full play." He also expresses the hope for an increased attendance by non-white students in which interracial opportunities may be faced.

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Bernard Mott, Jr., the son of the pastor of the Friends Church in Indianola, Iowa, recently visited the Friends' Center in Paris, where he helped the workers to move their offices from the old quarters in the Rue Guy de la Brosse to their new home at 17 Notre Dame des Champs. His fellowship, and that of other Friends who have dropped in, was much appreciated. AFSC representatives in Paris hope that more American Friends will give the address of the Center to their relatives on service in Europe.

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Medical Team Number eight of the China Convoy works in the hospital in T'eng Chung on the Salween River near Burma. Having three doctors in the group, it has started clinics for treatment of eye diseases. Like the rest of the China Unit, it is international in its personnel. Four of the Chinese members are college girls who recently joined the group. The parents of one of them were educated in the United States and are on the staff of the National Tsing Hua University. The two Americans on the team are David Stafford and Evarts Loomis. David Stafford, a member of Asheboro Street Meeting, Greensboro, North Carolina, has been in China since 1943. Evarts Loomis, one of the three physicians, was assistant medical officer in the Grenfell Mission in Newfoundland before he went to Egypt in 1944 as an AFSC/UNRRA worker. Early in 1945 he was transferred to the China Convoy. He is a member of Florida Avenue Meeting, Washington.

NEWS OF OUR MEETINGS

About one hundred and fifty members of Wabash, Indiana, Friends Meeting gathered in the church parlors on August 27, for a farewell reception for the pastor, Grant Johnson, and family, who are going to the Friends Meeting at Ridge Farm, Illinois. During the fellowship hour which followed the carry-in supper, Grant and Goldah Johnson made short talks, group singing was enjoyed, and there were several special numbers in song. Several members voiced the sentiment of the entire group when they spoke of their appreciation for the service of the Johnsons during their five years in this pastorate. A gift was presented at the close of the evening as those present joined in bidding them Godspeed.

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Norval E. Webb, pastor of First Friends Meeting, Richmond, Indiana, on June 10, preached from the same text which he had used just twenty-five years before when he began his ministry at Yorktown Heights, New York. The sermon was based on Matthew 9:9. When the congregation learned that this was his anniversary, they presented him on the following Sunday with *Strong's Exhaustive Concordance*. At the close of the Meeting, Norval Webb asked all those present to sign their names in the book.

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Truman Kenworthy, a member of First Friends Meeting, Richmond, Indiana, and former pastor there in about 1913, is retiring from the ministry. When it was learned that he was retiring after having spent fifty-six years in Friends' ministry, a service was planned, Sept. 9, when he brought the sermon. His text was, "I am not ashamed of the gospel." The sermon consisted primarily of illustrations, showing how the thought of the text had worked out in the lives of individuals with whom he had come in contact.

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Wabash Quarterly Meeting was held in Wabash, Indiana, September 1, the morning worship service being followed by the Meeting of Ministry and Oversight. Joseph Compton led in the singing. Isaac Harris of Amboy brought the sermon of the morning, stressing the fact that our sufficiency is in God. Clerks Dale Prout and Pauline Norris presided at the business meeting. A large group of Friends were present from Amboy and New Holland. At the close of the meeting, dinner was served to visiting Friends and members of the local Meeting.

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Rachel A. Osborn has come to First Friends Meeting, Richmond, Indiana, as assistant pastor, after having spent five years as pastor in Detroit Friends Meeting and one year at Farmland, Indiana. Her duties will be very largely those of church visitation, and organization of young people's activities. Two Sundays out of the month she will be released to preach at West River Friends Meeting. She is a graduate of Friends University, going there after

having attended Earlham College for one year. Her home Meeting is at Muncie, Indiana.

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On Sunday afternoon, August 12, Centre Meeting, near Greensboro, North Carolina, conducted a conference of all Monthly Meeting commitees to make plans for the year's work. The conference opened with an address by Frederic Carter, Executive Secretary of North Carolina Yearly Meeting, on committee work in general, followed by separate meetings of each committee. A fellowship supper was served in the grove after which each committee reported to the group its goals for the year. Completing the program, Russell Branson, pastor of New Garden Meeting, spoke on the values of committee work.

* * * *

Friends in Whittier, California, have just welcomed their new assistant, Alice Wagner, a graduate of Friends University and of Hartford Theological Seminary. During the summer months their visiting speakers have been Merle L. Davis and Charles S. Thomas, from the Central Offices, in Richmond, Indiana, President William C. Jones and Herbert Francis Evans, of Whittier College, and Cleo Blackburn and Vernon Nash, from the Institute of International Relations. The church has been cooperating in community projects: the Daily Vacation Bible School, Sunday evening union meetings, "Youth for Christ" rallies, the new released time weekday program, and a picnic and program with the Mexican nationals. Their young people and leaders have participated in the Yearly Meeting and Y.M.C.A. summer camps, and in the A.F.S.C. interracial camp. A good deal of reading has been done in *Quaker Meditations*, Leonard Kenworthy's pamphlets, and *A Handbook for Elders and Overseers*. The annual special service in honor of elderly Friends was held, forty-seven of the membership being over eighty years of age and five are over ninety. The annual homecoming will be held on the first Sunday in October.

THE MILITARISTS ARE IN A RUT

It is amazing how untouched the military mind remains in the midst of world-shaking events. The past few weeks have brought into sharp focus the ultimate futility of mass ground armies in the face of atomic energy; yet plans for peacetime conscription go blindly on. President Truman has declared that he will recommend a universal military training system to Congress soon after it reconvenes. It is interesting to note that President Truman insists, as does the Army, that it is universal military training, not conscription that they seek. However, it is still conscription even if it is only for training, and that training is for eventual service. With millions being laid off as a result of the failure of the administration to prepare adequately for reconversion, conscription is assuming a new attraction as a form of boondoggling.

Hanson Baldwin, in the *New York Times* of August 13, indicated that all previous military theories would have to be revised in the light of the atomic bomb, and suggests a national commission of impartial civilians to study the problem of national defense for a year or more. Such a plan would bring more mature consideration of the problem of national security than the Administration seems to be giving it. We must work for a universal end of peacetime conscription.

OVERSEAS RELIEF PROGRAM

The Society of Friends is one of the twenty-six American Protestant Churches that are planning to raise at least fifty million dollars for their overseas relief and reconstruction programs over a four-year period beginning July 1, 1945, according to a statement issued today by Dr. Leslie B. Moss, Executive Director of the Church Committee on Overseas Relief and Reconstruction with headquarters at 297 Fourth Avenue, New York City. Of this amount $19,132,500 represents the combined program of the Protestant churches as represented in Church Committee on Overseas Relief and Reconstruction. The rest represents the amount which will probably be sent by individual denominations through their "family" churches overseas and to special interest projects not represented in the united undertaking. These figures do not include the on-going mission program of the churches, but only those overseas obligations specifically stemming from the war emergency.

Denominations participating in the united program to raise $19,132,500 include: Northern Baptist, Southern Baptist, Seventh Day Baptist, United Brethren, United Brethren in Christ (Old Constitution), Church of God, Congregational-Christian, Disciples of Christ, Evangelical, Evangelical and Reformed, Friends, Lutheran, Moravian, Methodist, Presbyterian (U.S.A.), Presbyterian (U.S.), Protestant Episcopal, Reformed Presbyterian Church of N.A., Reformed Church, Christian Reformed, United Presbyterian, Assemblies of God, Church of the Brethren, Churches of God in N.A., Universalist.

MESSAGE FROM WYANDOTTE

The Wyandotte Indian Mission station appreciates the liberality shown them last Christmastime, which was something like the prophet foretold in Malachi 3:10. They suggest that they do not need clothing this year, which should be sent to Europe, but they do need gifts for the children and young people of the Sunday School. They would be glad if special age groups could be adopted and gifts be made as nearly alike as possible. There are all ages from primary up through the ninth grade and as many may be adopted as desired. Also they would like to know the school grade in which donors are interested, and whether boys or girls, and will supply names if desired. If certain age groups have been cared for they will advise about this.

They suggest that money is always a good gift as are also books, and a limited number of miscellaneous packages to be given to the newcomer or for special needs at Christmas or later. They have several adults whom they like to remember. It is important that packages arrive in time for Christmas, and since the gifts are given out on December 16, they should be mailed by the first of December. If a personal reply from the gift is desired, they suggest placing a self-addressed postal or stamped, self-addressed envelope in the package. It is difficult to get the recipiants to write, but they will encourage it. Ermin and Ruth Perisho will be glad to answer all inquiries and give guidance.

BIRTHS

PEARSON — To Forrest and Priscilla Pearson, a daughter, Anita, on August 14, at Wichita, Kansas.

ROGERS—To Rudolph and Sarah Lee Scott Rogers, a son, Harvey Allen, on August 28. Sarah Lee Rogers is a member of Bethel Meeting near Franklin, Virginia.

THOMAS — To Lewis M. and Ruby Butler Thomas, twin sons, Edward M. and Robert L., on July 29. Ruby Thomas is a member of Black Creek Monthly Meeting at Sedley, Virginia.

MARRIAGES

ARNETT-PEACOCK—Anna Lou Peacock to Raymond Arnett on July 28, at the Winchester, Indiana, Friends Meeting parlors, with C. A. Peacock, minister.

COGGER-KELSEY — On August 11, at Merrimack, New Hampshire, Rosalind G., daughter of Mr. and Mrs. P. H. Cogger of Merrimack, to Philip M., son of the late A. Edward, and Marion E. Kelsey of Amesbury, Massachusetts. They reside at 130 Brighton Street, Boston, Massachusetts.

HASEL - BINFORD — Haven Binford, daughter of D. W. and Lena Binford, to Paul Hasel of Cincinnati, Ohio, at University Friends meetinghouse, Wichita, Kansas, with Robert Cope, minister.

DEATHS

HAVILAND—Cynthia H. Haviland on June 5, in Arlington, Massachusetts, aged eighty-four years. She was a native of New York, and her life was devoted to her Meeting, whether in Glens Falls, Amesbury, or Boston. For eleven years she was matron of the Huntington Home, where she ministered to the needs of elderly Friends. She is survived by two daughters, Edna and Katherine and one son, Ernest, six grandchildren and nine great grandchildren.

LINCOLN — Christina S. Lincoln at Grinnell, Iowa, on July 29, aged seventy-nine years. She was the daughter of John and Catherine Swanson, a native of Scotland. She was an active worker at Oak Grove Friends Meeting, Iowa, where her husband was pastor for twenty-five years, and later served the Grinnell Meeting as a member of Ministry and Oversight and in other ways. Surviving are the husband, Robert Lincoln, and three sons, Edward, John, and Arthur. L. E. and Nina McCargar, pastors, were in charge of the services.

STOUFFER—Ida Stouffer on August 17, at the home of her daughter, Myrtle Early, near Wabash, Indiana. She was united in marriage with William Stouffer who preceded her in death. Friends by convincement, they were ever concerned in the things of the Kingdom. She was for thirty-seven years a resident Friends' minister with wide influence. Surviving are two daughters, Myrtle Early and Louise Whistler, one son, Clifford, seven grandchildren and three great-grandchildren. Services were held in Wabash Friends Meeting with Isaac Harris of Amboy in charge, assisted by John Compton, burial being made in Wabash Friends Cemetery.

WOOD — Anna Wharton Smith Wood on June 15, at Waltham, Massachusetts, aged eighty-one years. She was born in Philadelphia, and was united in marriage with Dr. Henry Austin Wood. Surviving are the children, Esther Morton Bates, Elizabeth Hill Burkes, Henry Austin Wood, and Dr. Benjamin Smith Wood.

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Those desiring hospitality for Indiana Yearly Meeting, which will be held September 24-30, please communicate with Kate Stegall, 809 North West C Street, Richmond, Indiana.

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BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Unified Service, 10:30 a. m. Herbert Huffman, Minister, RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street, Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of the Twentieth Street and Fifteenth Street Meetings will be held at the Friends meetinghouse, 144 East 20th Street, New York 7, N. Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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